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Miscellany.

For the Christian Herald.

MEMOIR OF MRS. ANN LOWRY,

Consort of Mr. Morrow Lowry of Sadsbury in the county of Crawford and state of Pennsylvania.

IN giving a biographical sketch of the children of God, as they descend to the grave, it is ever a gratification to surviving relatives, connexions and friends, who duly appreciate moral and religious worth, to see some notice of their pious progenitors added. On this ground, in preparing the subsequent memoir, the parents of Mrs. Lowry have a claim to remembrance.

James Barr came from the north of Ireland to America in early life, and married Elizabeth Kirk, of Lancaster county in Pennsylvania. He was an elder in the church of seceders in Mifflin county, of which the Rev. Mr. Logan was pastor. In 1806 he removed to the vicinity of Lake Erie, where he died, in 1823, at the age of eighty-five years. His bosom companion, however, deceased, long before him, when about sixty years of age. This Christian couple were distinguished for their uniform, conscientious and exemplary attention to all the public, domestic, and private duties of religion. Their house was a bethel, from the altar of which the incense of prayer and praise continually arose to the throne of God, and in which parental love, instruction, and government were such as always became the heads of a family, whose hopes are in heaven. They had ten children, all daughters, except the seventh and tenth. Ann, the subject of this communication, was the sixth.

A peculiar sweetness of disposition was a striking trait in her character from childhood, to the day of her death. Such, was the blessing on the counsels and the exhortations, often repeated and enforced with parental fidelity, that vice and irreligion were to her, even in youth, awful in appearance. It was her own remark, in the near prospect of death, that she could not recollect the period, when her inclination did not lead her to revere the precepts she had so frequently heard from the mouths of her parents, and greatly to esteem their holy and edifying example. Whenever obliged to associate with the gay and the thoughtless, she always considered her time ill spent, and often withdrew

from their company sooner, as many were induced to suppose, than comported with the rules of common civility. In a retrospective view of life, it was a source of grateful reflection, that she had never been left to adopt those vain, and trifling, and idle habits, which, although not, in general, accounted criminal, lead the mind imperceptibly to a greater alienation from God.

The years of her childhood and youth were passed in as much innocence, as a dutiful regard to the instructions, and a warm attachment to the character, of her excellent father and mother, could inspire. Religion appeared lovely to her, as exhibited in the lives and conversation of her dearest earthly friends. Before she was fully grown, she had serious thoughts of offering herself for admission into the church; but was restrained by the idea of her unfitness, and the fear of incurring the condemnation of eating and drinking unworthily at the table of the Lord. She felt as if she had much to do in order to attain that standard of Christian holiness, which would give her a right to the sacramental board. At that period, the careless or lukewarm performance and the omission of duties occasioned her much grief. In this state of mind she continued for a considerable time, till she had entered her seventeenth year, when it pleased God to visit her with a painful and threatening disease. The terrors of the law were now displayed in a manner she had never before seen. By the blessed influence of the Holy Spirit she was brought to realize that something was necessary, farther, than an esteem for that, which throws a lustre on the followers of the Lamb of God, to give the comfort of hope, which they enjoy amid the tribulations of the world. However amiable were her dispositions and unexceptionable her moral deportment in view of every one who knew her, she now considered herself as by nature at enmity with God, dead in trespasses and sins, and by practice, through the imperfection of all her services, a child of wrath. Many and severe were her struggles until enabled to make an absolute surrender at the foot of the cross, where she obtained peace and joy. She felt in a manner, which language can but feebly express, the need of an almighty arm to rescue her from remediless wo, and to exalt her to the mansions of glory. She not only had a full perception of the total inefficacy of all she had ever done to gain the immortal crown—that out of Christ, God is a consuming fire—that without an interest in the atoning blood of Jesus she must sink in everlasting despair—and that the same blessed Jesus is able and willing, and mighty to save; but she was sweetly drawn, by a power not her own, to embrace him as *one altogether lovely and the chief among ten thousands*, and to have a feeling sense of the import of the royal psalmist's exclamation, where he says, *Whom have I in heaven but thee, and there is none upon earth I desire in comparison of thee!* Having fled to

the only ark of safety, she was enabled to repose that unhesitating trust in the Redeemer and Saviour of sinners which led her then, and in all subsequent periods of her pilgrimage, to cherish the hope *which is as an anchor to the soul, both sure and steadfast*, and which it was her ardent desire that all should attain.

Contrary to human expectation, she was at length raised from the bed of alarming disease, like one from the dead, and having been conducted by the hand of sovereign grace to the fountain, freely and widely opened to every humble, contrite, broken-hearted, believing sinner, she soon had the soul-cheering delight of yielding obedience to the dying command of the Prince of life, *this do in remembrance of me*.

The subject of this article, before the age of eighteen years, was married to Morrow Lowry* and settled on a tract of land near the borders of lake Erie. In the autumn after her marriage, this couple sustained the loss, by fire, of their house, clothing, moveables, and the grain which the industry of the preceding season had furnished. This was a hard trial. They were in a wilderness and the nearest place of supplies was Pittsburgh, distant 150 miles, and the road thither, if such it could be named, was almost impassable. Mrs. Lowry recurred to her bible, where she found much to direct, support, comfort and animate her amid this unexpected affliction; but greater trials, and of long continuance, awaited this family, arising from the conflicting claims, which subsisted from that period, for years, between the actual settlers and the land companies in Western Pennsylvania. The history of these would be long, and calculated to excite no small regret at the sufferings endured; but would be irrelevant to the object of this notice, which is designed, principally, to hold in grateful remembrance a precious saint now in glory and far from all the tribulations of this delusive world. It may, however, be added, such was the unhappy condition of things, that, in the issue, Mr. Lowry, among other hardships, was obliged to leave his wife and little children, and to encounter the fatigue and expense of an attendance at thirteen successive courts in Pittsburgh. Five times he was obliged to repair to the United States' court at Philadelphia, and finally, was imprisoned by the adverse

Mr. Lowry was the youngest of ten sons of Hugh and Margaret Lowry, of the county of Down in Ireland. His worthy father died when he was an infant. His mother, an active and pious woman, anxious for a habitation in some part of the world, where she might have her numerous sons and their families around her, came to the United States, when her youngest son was thirteen years old, and fixed her abode in that part of Pennsylvania called the *Triangle*, where she and her children expended much money for land, and made extensive improvements, of which they were subsequently deprived in consequence of peculiar difficulties, which have formerly been ruinous to many of the first settlers in Western Pennsylvania.

claimants in that city for nearly a year. He was at length released from goal by an act of clemency on the part of president Jefferson. After these painful scenes, the family removed to Sadsbury in the vicinity of Meadville, where the subject of this memoir spent the remainder of her days.

A recital of the sufferings of Mrs. Lowry, during the extreme trials, to which in providence she had been called, would fill a volume; but through the effects of that religion, which was her constant support, she was enabled to manifest a resignation highly creditable to her Christian character. The cares of an insreasing family, mingled, from peculiar circumstances, with many exposures, laid the foundation of a pulmonary complaint, under which she languished for more than ten years; yet she was able to superintend the concerns of her domestic charge till about three years before death, when from the progress of her disease, she was apparently on the brink of eternity. Never had she been more sensible of the worth of the precious promises of the gospel, than at this critical juncture. She was calmly resigned to the will of God and was made to feel willing to commit her dear children, now ten in number, to his almighty arm, and to leave the world. For many days she continued in this heavenly frame of mind, expecting, every hour, to bid adieu to the sorrows and the sins of this imperfect state, to depart and be with Christ: yet, through a blessing on the means prescribed by her attending physician, her life was greatly prolonged. To the close of this mortal scene, she was extremely weak in body; but was favoured with the full enjoyment of her mental powers, which were habitually employed in looking principally to the things, which are unseen and eternal; in meditation and prayer; in speaking of the goodness and mercy of God in the plan of salvation; and in imparting counsel, instruction and exhortation to her family, neighbours, and friends. A little before death, she remarked, that she was a monument of the sparing grace of God; and, with gratitude beaming in her countenance, expressed the sentiments of her heart, in reference to the support, comfort, and resignation to the will of her God and Saviour, which she so happily enjoyed, three years before, when she thought herself on the verge of eternity, in the following manner:—

“ Oh the divine mercy of a blessed Saviour, who, at that trying moment, did not desert me, who, by nature, was altogether sold to sin, but gave me the previous assurance, that, although dead by the law, yet through his atonement the justice of God is satisfied, and that he was saying, come and enter into my glory, without money, and without price! Oh the sweets of the blessed religion of a crucified Saviour at such a trying moment, when we have given up all hopes, or rather, when we can freely resign this vain and uncertain world, and, relying fully on a blessed re-

deemer, leave this stage with a holy confidence, that we shall be happy in a more glorious and better state! This is of infinitely more value, than all the grandeur that this world can bestow. Such were my feelings on that occasion, that the world and its vain allurements appeared like painted bubbles; but Christ and his promises appeared all in all to me, and I longed to be with him. What a glorious truth, that Jesus Christ has swallowed up death in victory!"

Her faith and hope endured to the end of life; yet, to her grief, she was not without many relaxations from that lively sense of duty, of the excellence of religion, of the holiness and happiness of the saints in glory, which sometimes carried her to the heights of Pisgah. In reviewing the period of her pilgrimage, she often spoke, with tender sensibility, of the dealings of Providence; of the blessings of parental instruction and example; of secret prayer, to which she humbly but earnestly exhorted all to attend, as a source of inexpressible comfort; and of the delight she had ever had in the bible, and in the preached word, mentioning, at the same time, how much pains she had taken, not unfrequently travelling forty miles, to enjoy the privilege of meeting with a worshipping assembly. As to the great disappointments and hardships, which had been allotted her, her remark was, "I can say with David, it is good for me that I was afflicted. I have been taught the vanity of the things of this world, and the absolute necessity of preparing for another and a better, which, through the riches of grace, I trust, is in sure reserve for my immortal part."

She stated, not long before her death, that the following paragraph, from Newton's Letters, a work she much admired and often read, was expressive of her situation and feelings. "I hope the Lord has contracted my desires and aims almost to the one point of study, the knowledge of his truth. All other acquisitions are transient and comparatively vain; and yet, alas! I am a slow scholar; nor can I see in what respect I get forward; unless that every day I am more confirmed in the conviction of my own emptiness and inability to all spiritual good. And as, notwithstanding this, I am enabled to stand my ground, I hope, since there is no effect without an adequate cause, that I have made some advance, though in a manner imperceptible to myself, towards a more simple dependence upon Jesus, as my all in all. It is given me to thirst and to taste, if not to drink abundantly, and I would be thankful for the desire. I see and approve the wisdom, grace, and suitableness of the gospel of salvation; and since it is for sinners, and I am a sinner, and the promises are open, I do not hesitate to call it mine. I seldom have an uneasy doubt, at least, of any continuance, respecting my pardon and acceptance in all the blessing of the New Testament. And amid a thousand

infirmities and evils, under which I groan, I have the testimony of my conscience, when under the trial of his word, that my desire is sincerely towards him, that I choose no other portion, that I allowedly serve no other master."

Finally, Such were the trials and sorrows, and such the comfort, hope, and joy, and such the feelings and anticipations of this precious child of Heaven. Her last days were spent in fervent aspirations of love to God and love to man, in testifying to the riches of salvation, in urging all to repair to the waters of life, in expressing her resignation to the will of her heavenly Father, in repeating hymns and psalms, which unfolded her ardent desires to be with that glorious and infinitely compassionate Saviour, who was her all in all; and, at length, sweetly falling asleep in Jesus, she entered upon that *rest, which remaineth to the people of God.*

She departed this life on the 15th of January, 1824, having entered on her forty-fourth year, leaving a husband, three daughters, and seven sons, to mourn that they should hear her pleasant voice, receive her Christian counsels, witness her holy example, enjoy her society, and behold her face, no more upon earth.

The writer of this memoir preached at the funeral of Mrs. Lowry, from these appropriate words: *Blessed are the dead, who die in the Lord.*



ADDRESS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH,

Held in Baltimore, May, 1824, to the British Conference.

TO THE BRITISH CONFERENCE OF WESLEYAN METHODISTS, TO BE HELD
AT LEEDS IN ENGLAND, JULY, 1824.

Dear Fathers and Brethren,

IN reciprocating the kind and affectionate sentiments contained in your communication to us, sent by the hands of those whom you had chosen to be the messengers of the churches, we feel an indescribable pleasure. Many are the associations that press upon us, and the emotions that affect us, in this pleasant interchange of affectionate regards. We look to England as the birth-place of that man, who under the guidance of Heaven, was the founder of a great and flourishing church. It was there that the infant societies were nourished, and it was thence that the word of God was sent forth, even unto us. After we had flourished for some time under your fostering care, a mysterious chain of providences led to a separation of our societies in this country, from the mother church. But the scion that was planted here has been watered and blessed of God; and though probably still inferior in solidity and strength, yet in the number and extent of its branches, and the abundance of its fruits, it vies with the parent stock. In this we rejoice, and are grateful to the Great

Head of the Church, to whom alone the praise belongs. But it greatly increases our joy to know, that our British brethren rejoice with us, and that the parent church, with which we hope ever to be identified by the same holy doctrines and the same salutary discipline, is still flourishing, increasing, and abounding in every good work.

For this our increase of consolation we have been greatly indebted to our justly esteemed brother and father in the church, the Rev. RICHARD REECE, and to his associated companion, the Rev. JOHN HANNAH, whom you have sent to declare your state unto us, and the interest you feel in our prosperity. We received them as your messengers, and as brethren beloved. Their presence with us has drawn the cords of brotherly love still closer, has seemed to introduce you more immediately before us, and in all our intercourse with them, both social and public, we have been made to feel more sensibly than ever, that in doctrine and discipline, in experience and practice, and in the great object of evangelizing the world, the British and American Methodists are ONE. And we devoutly pray that they may ever so remain.

We are, with you, Dear Brethren, endeavouring to maintain the purity of our doctrines, and are not conscious that we have suffered them in any instance to be changed, or adulterated, in our hands. As they are the doctrines which have proved to so many, both in Europe and America, the power of God unto salvation, we deem them to be the gospel of God our Saviour; and while He owns them we will never give them up. With you too, we prize and practically vindicate the general rules of our Church, and the pristine institutions and usages of Methodism. We are also following you, though at a humble distance, in your Missionary exertions. But such is the extent, and increasing extent, of our work here, that we cannot find means, or men, for foreign missions. The increase of our population is perhaps unparalled; and it is widely scattered over an extensive continent. To keep pace with it, under such circumstances, requires much labour, and much privation. In addition to this, the Lord, as you have heard, has opened for us a great and effectual door among the Aborigines of our country. These we dare not neglect. They are our neighbours, and we must minister unto them; they have been injured, and we must make them reparation; they are savages, and must be civilized; heathens, and must be converted. All this shall be done if God permit. We have the work much at heart, and hope and pray for success. In addition to this, we have entailed upon us in several of our states, a degraded and enslaved population, whose situation is making, if possible, a still stronger claim upon our Christian philanthropy. And finally, the way seems to be opening for Missionary exertions in Mexico and South America.

With these fields of labour in the midst of us, and round about

us, you cannot expect us to join you in the great and good work in which you are engaged in the East. Still we hope the time is not far distant when we shall join hands on the Asiatic shores of the Pacific ocean. We are constantly advancing in our labours towards the West, and you are extending in the East, not only on the continent, but over the islands of the sea. Is it chimerical then to suppose, that at some future day, we shall have encompassed this earth, and girded it round with glorious bands of gospel truth? O no, faith says it shall be done. And this faith is not without works; certainly not on your part, for we hear from you, that you are labouring assiduously in this great cause; imitating the illustrious example of enterprize and diligence which so eminently marked the great founder of Methodism. You aim at great things, and you accomplish them. We admire the exertions of your ministers, and the liberality of your people. In our labours as ministers, we hope we are not far behind you; but as a people we do not yet equal you in active Christian benevolence. In this respect, however, we are improving. Our people are becoming more alive to the importance of greater, and more systematic exertions in the cause of the church. And while we are enlarging our work, and multiplying our numbers, we trust we have not forgotten that the great design of Methodism, the ultimate end of all its institutions is to raise up and preserve, in the midst of a sinful world, a holy people. Without this, numbers and influence are nothing. We deprecate more than any thing else, that ecclesiastical pride which builds itself up upon the numbers and popularity of the church, while that church is sinking in the spirit and tone of its divine life. From such a state of things, we on both sides of the water, are doubtless united in saying, Lord preserve us;—make us holy, and make us instrumental in spreading holiness throughout the earth.

We congratulate you, dear Fathers and Brethren, on the general prosperity that attends you, both in your labours at home, and in your missions abroad; but especially on account of the perfect harmony, which you inform us prevails among you; and we pray that it may ever continue. Of ourselves, though we are not able to say quite as much, yet in our present General Conference, which is now nearly closing, amidst some differences of opinion concerning the modes of administration, we find that we harmonize in the essential principles of Methodism. From this we are encouraged to hope, as intimated in his parting advice to us by your esteemed messenger, the Rev. Mr. REECE, that our minor differences of opinion on other subjects will soon be swallowed up in our attachment to the common cause. You too, in former days have had your difficulties; but those days have passed by, and peace and union now cheer you with their benignant rays. And we are hoping that before we shall have arrived at your age and

maturity as a church, we shall overcome any little difficulties that may now attend us.

Brethren, pray for us. And may the God of peace dwell with us, and dwell with you. Finally, may this great army of the faithful who in two grand divisions are now carrying on the warfare in both hemispheres, so acquit themselves in the church militant below, as ultimately to unite with the church triumphant on high, where no ocean shall roll between, and no reciprocal messengers of love shall be needed, to recount their victories and triumphs.

We are, dear Fathers and Brethren, yours in the bonds of ministerial labour and Christian love.

Signed in behalf of the Conference,

ENOCH GEORGE, *President.*

Baltimore, May, 1824.

MARKS OF GRACE,

As exemplified in the experience of the Rev. Samuel Newman, who was settled at Rehoboth, Mass. in 1765, where he afterwards died greatly lamented.

1. I find, I love God, and desire to love God, principally for himself.
2. A desire to requite evil with good.
3. A looking up to God, to see him, and his hand, in all things that befall me.
4. A greater fear of displeasing God, than all the world.
5. A love to such Christians as I never saw, or received good from.
6. A grief when I see God's commands broken by any person.
7. A mourning for not finding the assurance of God's love, and the sense of his favour, in that comfortable manner, at one time as at another; and not being able to serve God as I should.
8. A willingness to give God the glory of any ability to do good.
9. A joy, when I am in Christian company, in godly conference.
10. A grief, when I perceive it goes ill with Christians, and the contrary.
11. A constant performance of secret duties, between God and myself, morning and evening.
12. A bewailing of such sins, which none in the world can accuse me of.
13. A choosing of suffering to avoid sin.

CAUSES WHICH PREVENT THE HINDOOS FROM EMBRACING CHRISTIANITY.

(1.) The supposed antiquity of Hindoos, and of Hindooism, leads them to regard the comparatively recent origin of the Christian name and profession with contempt. (2.) The Hindoos believe in a series of reputed divine revelations; made to them in preference to all other nations,

and written in a language esteemed peculiarly sacred. (3.) The abstruse metaphysical speculations of the learned, and their high pretensions, both in religion and philosophy, will probably make them look on the fundamental facts, and practical design of genuine Christianity, with less complacency. (4.) The very low state of real science, joined to the lofty claims which they advance, places them under the combined disadvantages of false learning and of real ignorance. (5.) The popular character, and demoralizing influence, of their system of idolatry. (6.) The institution of *caste* is a most formidable obstacle to the propagation of the Gospel. (7.) The wide diffusion of the Persian language, in connexion with the licentious principles of the Persian poets. (8.) The mercantile character of most of the friendly intercourse, which they have had with nations more enlightened than themselves, has contributed to render them a very gain-loving people, without imbuing them with a love of literature, or a respect for the sanctions of morality. (9.) The defective administration of justice, stated to be chiefly occasioned by the corruption of the native instruments; the almost absolute power of the landholders; and the extreme depression of the peasantry. (10.) The tax imposed by government on the pilgrims at Huridwar, Jaggunnath, &c. &c. which is said to have the effect of leading the natives to suppose that the idolatrous festivals held at these places, receive the public sanction of the supreme authorities! (11.) The low state of religion and morals among Christians. Catholics frequently join in celebrating, and Protestants sometimes countenance, idolatrous festivals. The former, generally speaking, are ignorant, superstitious and immoral; and among the latter, concubinage prevails to a great extent!!! (12.) A Hindoo, who professes any other religion than that in which he was educated, loses all right and title to the property that he might have inherited from his ancestors; although he cannot be deprived of what he has in possession, whether patrimonial, or self-acquired.—*Rev. Mr. Adam.*

MORAL CONDITION OF STAGE DRIVERS.

Remarks of H. S. in a letter addressed to C. B. on the circumstances and moral condition of Stage Drivers.

Dear Sir,—Should we complain of the dispensations of Providence towards the human family in their various allotments in life, although apparently so unequal, and in most cases unexplained? No: this would with all the knowledge we have of the divine character and government be grossly absurd and impious. Yet as I look on man I cannot but pity him whose life is an unbroken chain of danger and suffering; who wears himself out for the benefit of others, and never knows the pleasures of ease and quiet life. I pity the man whose very occupation exposes him to temptation and vice, and at the same time debars him the means of Grace, which enlarge and ennoble the mind, whose influence raises the thoughts from earth to heaven, and shows him the way to escape from sin and hell through repentance and faith in the Lord Jesus Christ; which drives out temptation, checks passion, excludes vice, and makes

light the trials and sorrows of this life, by the hope of another and better inheritance in heaven.

I have often looked upon the weather beaten sailor and wished him in a better harbour in another world than he has ever found in this, and rejoice that the Bethel flag, the signal of salvation to the sailor, is hoisting in various parts of the globe, that he may enjoy the means of Grace, and like other sinful men be turned from the power of sin and Satan unto God.

But seamen are not the only class of men in our country who are exposed to hardship and vice, and who are cut off from the means of Grace. Have you not often thought whilst riding in a close stage coach with comfort and ease, of the hard fate of the driver who has no covering but the heavens, and no companions but the winds and storms? Have you not thanked God that he has cast your lot in easier circumstances, and has not your feeling heart asked what can be done for their benefit;—can any thing be done to mitigate the trials which they meet with in the hardship of their employment? If not, cannot something be done for their soul's salvation, so that after riding out the storms and tempests of life, they may enter at last into that rest which remaineth for the people of God? Have you not noticed that in most instances (although there are some honourable exceptions) these men call for ardent spirits at their stopping places? Being so accustomed to the practice, do they not conclude that it is so necessary for their good that they cannot very well do without it, especially in cold weather?

This being the case, you will see how peculiarly they are exposed to embrace the habit of intemperance.

Although a number may be found among this class of men who obey the letter of the law of God with regard to their language, yet is it not a fact that they are generally profane, and in many cases awfully so? and are they not most favourably situated for becoming adepts in this heart-hardening and soul-destroying vice? When they have gone such lengths in profaneness, the virtuous shun them and the vicious only are their companions. Once in a year perhaps some faithful traveller warns them of their danger, and affectionately entreats them to break off their sins, while on the other hand they are almost daily encouraged and emboldened in the crime by the example of profane passengers.

Nothing is more evident than that those who do not attend public worship on the Sabbath, generally neglect the word of God and all other means of Grace. Such is the situation of these men that they rarely attend the worship of the sanctuary on the Sabbath. They may generally be found either driving the stages, taking care of their horses and stables, in the bar room of the tavern engaged in worldly and sinful conversation, or worn out with fatigue spending that part of the day which is not taken up with their business in sleep and rest preparatory to their next turn. If these circumstances all tend to vice, and leave little or no room for moral influence to deter from vice and lead them to virtue, how sad is their condition and prospect for eternity. It is in vain to say that they can abandon their profession if they wish to be saved. It is also vain to hope that the government will stop the mail stages on the Sabbath, or that our government or civil magistrates (unless the standards of morality be greatly raised in importance among them) stop other stages

and unnecessary means of conveyance on that holy day. As long therefore, as the government and civil magistrates are what they now are on this subject, there will always be a large class of men in our country engaged in this employment on the Sabbath, and unless some extraordinary means are used for their benefit, it is not so easy to perceive how they will be reformed, made truly happy, and be eternally saved. From what I have observed however, I believe that when proper means are employed for their spiritual good that they will not be in vain.

Two years since I took the outside seat with a driver—he appeared to be a sensible man but had imbibed the habit of profane swearing. I thought how shall I reprove this man and do him good. I immediately asked the name of another driver who had just been with him, swearing dreadfully. He told me his name. I then observed, I have known him in person, though not by name, several years, and have considered him as one of the most profane men that I ever knew. I then spoke of the sin with abhorrence, of its hardening effect upon the heart, and of its awful consequences in eternity. As I spoke he trembled, and with a faltering tongue confessed his own guilt while he acknowledged the crime to be entirely useless and vile. He was convinced that he must answer at the judgment seat of Christ for all his sins; and as the subject of repentance was pressed upon him, the tears streamed down his cheeks. It was a hard struggle. Conscience was faithful. He told me how often he had been convinced of his lost state—had been ridiculed for his seriousness by his companions so much that he had given way to their ridicule, and had dropped the concerns of his soul. He said he had resolved so many times that he was afraid to take up the subject of religion again; he spoke of the difficulties of his profession in the way of his salvation, and said he did not know but that he must abandon it if he meant to save his soul. I entreated him to take up the subject afresh, and to strive to enter in at the strait gate, and resolve never to give up to his former sins, or hear the voice of the wicked, lest he should yield as before to their ridicule, and that he would immediately yield his heart to the Lord Jesus Christ. He then solemnly promised that he would, and when we parted he thanked me for my advice and went from me with deep feeling. This case is stated to show that however great the difficulties in the way of their conversion are, that there is sufficient ground of encouragement to all those who have a proper regard for the souls of their fellow-men to all who are willing to step out of the common track of exertion, if necessary to meet the exigency of any sinner's case which unbelief and love of ease would call hopeless.

But I must close for the present, although much might be said of the necessary means to be used, hoping that you will bestow some pains and thought on the subject, and after laying the case before God and receiving that spirit and wisdom necessary to direct, use your influence among your friends in different parts of the country and also through the public prints to stir up the community by correct statements and proper appeals to their benevolence, in behalf of these unfortunate men.

With esteem, I am, Dear Sir, Yours, &c.

H. S.—[Rel. Int.]

THE ANCIENT AUTHORS.

When I wish to be excited to the highest degree of enthusiasm, I go to men of other times. I find much that answers my purpose, among the ancients; but perhaps most of all, among those great spirits, who were roused by the pouring of new light on the human mind, at the æra of the Reformation and the revival of letters. There was then an excitement of the whole man. While the understanding put forth its best efforts, the deepest moral feelings were awakened. The master writers of that period are characterised by a profound philosophy, a majestic march of thought, a simplicity and intenseness of feeling, which nobly distinguish them from all their successors. You may discern the effects of this mighty impulse in the whole stream of English writers, from the days of Elizabeth, down to the time when the *wits of queen Anne's days* substituted the cold correctness of the *French School*, for the unrestrained majesty and impassioned feeling of a better age. Bacon, Shakspeare, Spencer, Milton, Taylor, Hopkins, Barrow, Hooker and Howe, are examples of the former times. Pope, Addison, Swift, Young, Tillotson and Secker, are the best specimens of the latter.

To the mighty masters of the heart, I would refer you, then, for examples, which show what man can do; and which may rouse even the most torpid from inglorious sloth, and effeminate indolence. These were men, who, apart from the world, loved to contemplate mind, in its highest moods of feeling, and its widest range of thought; men, who, by intense meditation on themes of great import, acquired a lofty character. I earnestly recommend it to you and your friends, to become familiar with their writings. Among them all, I would single out Milton, as the author likely to exert the most powerful influence on the student. His prose writings are nearly as poetical as his *Paradise Lost*. And I have wondered much, that a man, whose works breathe in every page, the highest devotion to the cause of liberty, who was every where its zealous and unconquerable advocate, should be so little a favourite among our countrymen. His pure, fervent, religious zeal would be, I dare say, offensive to many worldly-minded politicians. But they might, I think, forgive *that*, for the sake of his genius and his genuine republicanism. Read his *Life* by Haley, and by Todd. Read his letters. Read his controversial tracts. And, while you take care not to imitate his asperity, see that you raise yourself on his wings "above the Aonian Mount."—*Ev. and Lit. Mag.*

and unnecessary means of conveyance on that holy day. As long therefore, as the government and civil magistrates are what they now are on this subject, there will always be a large class of men in our country engaged in this employment on the Sabbath, and unless some extraordinary means are used for their benefit, it is not so easy to perceive how they will be reformed, made truly happy, and be eternally saved. From what I have observed however, I believe that when proper means are employed for their spiritual good that they will not be in vain.

Two years since I took the outside seat with a driver—he appeared to be a sensible man but had imbibed the habit of profane swearing. I thought how shall I reprove this man and do him good. I immediately asked the name of another driver who had just been with him, swearing dreadfully. He told me his name. I then observed, I have known him in person, though not by name, several years, and have considered him as one of the most profane men that I ever knew. I then spoke of the sin with abhorrence, of its hardening effect upon the heart, and of its awful consequences in eternity. As I spoke he trembled, and with a faltering tongue confessed his own guilt while he acknowledged the crime to be entirely useless and vile. He was convinced that he must answer at the judgment seat of Christ for all his sins; and as the subject of repentance was pressed upon him, the tears streamed down his cheeks. It was a hard struggle. Conscience was faithful. He told me how often he had been convinced of his lost state—had been ridiculed for his seriousness by his companions so much that he had given way to their ridicule, and had dropped the concerns of his soul. He said he had resolved so many times that he was afraid to take up the subject of religion again; he spoke of the difficulties of his profession in the way of his salvation, and said he did not know but that he must abandon it if he meant to save his soul. I entreated him to take up the subject afresh, and to strive to enter in at the strait gate, and resolve never to give up to his former sins, or hear the voice of the wicked, lest he should yield as before to their ridicule, and that he would immediately yield his heart to the Lord Jesus Christ. He then solemnly promised that he would, and when we parted he thanked me for my advice and went from me with deep feeling. This case is stated to show that however great the difficulties in the way of their conversion are, that there is sufficient ground of encouragement to all those who have a proper regard for the souls of their fellow-men to all who are willing to step out of the common track of exertion, if necessary to meet the exigency of any sinner's case which unbelief and love of ease would call hopeless.

But I must close for the present, although much might be said of the necessary means to be used, hoping that you will bestow some pains and thought on the subject, and after laying the case before God and receiving that spirit and wisdom necessary to direct, use your influence among your friends in different parts of the country and also through the public prints to stir up the community by correct statements and proper appeals to their benevolence, in behalf of these unfortunate men.

With esteem, I am, Dear Sir, Yours, &c.

H. S.—[*Rel. Int.*]

THE ANCIENT AUTHORS.

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Intelligence.

BAPTIST MISSIONS IN NEW-HAMPSHIRE.

By the Fifth Report of the New-Hampshire Baptist Domestic Mission Society, which we have just received, it appears that there have been expended under the direction of the Trustees, during the last year, \$540 27, and that the receipts during the same period, including a small balance in the Treasury, at its commencement, were \$590 98. The missionary services performed by the Society were as follows :—

Mr. John Atwood laboured eight weeks in the service of the Society, four weeks of which were spent in Pittsfield, and four weeks in Bradford. Rev. John B. Gibson had two appointments of six weeks each, the first of which was performed in Hampstead, and Atkinson, and the last in Hampstead, Atkinson and Pelham. Rev. Isaiah Stone spent eight weeks in Peterborough, Roxbury, Dublin and Sullivan, and three weeks in Keene, Richmond, &c. Rev. Stephen Pillsbury laboured three weeks in Wilmot and Springfield and two weeks in the region of Campton. Rev. Phinehas Richardson spent four weeks in the bounds of the Gilford church, during which period he preached twenty-five times. Rev. Theophilus P. Adams laboured two weeks in Unity, and Rev. Moses Cheeney two weeks in New-Hampton.—Rev. Jesse Coburn laboured eight weeks under the patronage of the Society. Rev. Otis Robinson, Jun. received two appointments, of four and six weeks, and his services were rendered in Goshen and Washington. Rev. Samuel Cook spent two weeks in Ossipee, and Rev. Otis Robinson, Sen. four weeks in Londonderry and Manchester. Rev. Parker Fogg had two appointments, the first of six weeks, which was spent in New-Hampton, and the second of four weeks, in Gilford and vicinity. Rev. Stephen K. Wescott laboured eight weeks in Wendell, Bradford and Deering; and Rev. Nathan Ames performed six weeks service in Wilmot and Springfield. All the services performed by these several missionaries amount to ninety weeks, besides which Rev. Charles O. Kimball performed an agency of six months, in visiting Associations, preaching the Gospel, collecting subscriptions, &c. In view of the services thus performed, and those of preceding years, the Report remarks, that the "Society has enjoyed the peculiar smiles of the Great Head of the church; that sinners have been convicted, saints comforted, and churches regulated, strengthened, and enlarged. Being animated therefore with a belief that the labours of the Society have not been in vain in the Lord, and that the cause of missions is the cause of God, they take courage, and resolve to persevere in the work for which the Society was instituted; the dissemination of the word of salvation among the destitute within the limits of this State.—*New-Hampshire Repository.*

A JEWISH CONVERT.

"The Western Luminary," a religious paper published at Lexington, Kentucky, 21st ult. contains a communication from a Jew of the name of Wolff, giving an account of his conversion to the Christian faith. The following is an abstract.

He was born in London in 1797; received a Hebrew education and learnt a trade; came to New York in 1819; was soon after led by divine providence into the African Methodist Episcopal Church, where he heard a sermon from a coloured man by the name of Paul, from Matt. xxiii. 37. —“O Jerusalem,” &c.; the prayer which preceded had made him angry, the naming of the text yet more exasperated him—but he could not decently retire, and in the course of the sermon he became quite melted down, and solicitous about his spiritual welfare; he strove to conquer the convictions excited within him, and succeeded to a considerable extent, but remained very unhappy for the space of three years, when he went to Philadelphia; there the wretched state of his mind forbade him to tarry long, and he departed for Pittsburg and New Orleans; he stopt however, at Steubenville, where were no Jews, and where he frequently attended meeting. His convictions that he must be born again or perish, continued, though he steadily resisted them; at length he was brought to the resolution to search the Old and New Testaments diligently, and to lay prejudice aside. The result was a firm persuasion of the Messiahship of Jesus, and a joyful acceptance of him as the only Saviour. He was baptized Nov. 22, 1823, and united with the Methodist Episcopal Church in Washington, Kentucky.—The narrative is given in a style of simplicity, and indicates not only a solid understanding, but an ardent desire for the conversion of his kinsmen according to the flesh. The editors of the *Luminary* remark on the narrative as follows.

“One remarkable fact connected with his conversion to the Christian faith, is, the exceedingly deliberate process by which the evidence was weighed, and the truth at last embraced. From the first entrance of convictions into his mind, under the appeal of an *African Paul*, to his final and full reception of Jesus Christ, four years elapsed—marked by all those scattered convictions and vows—by those alternations of doubt and trust, of despair and hope, of interest and of a sense of duty, which might have been expected in the case of a *stricken* yet hesitating Jew. So far from being even most distantly chargeable with interested motives in this great change, it is obvious that he resisted, so long as he *could* or as he *dare*, the call of the Spirit to repentance and Christianity.”

CIRCULATION OF BOOKS,

The present great means of usefulness to China.

In China preaching is not the great means of usefulness; for by it we cannot, AS YET, gain access to the native mind. But proclamations can be made in writing, as well as by the voice. Our Heavenly King sends forth his proclamations of mercy and love to perishing mortals. In China, and Japan, and Cochin China, and the islands of those seas, all the people can read, and are eager for knowledge. There, let millions of Tracts be published! The Scriptures are now translated, and passages of the Bible are printed as Tracts, and the people receive them with great avidity.

In China the people have a great reverence for books; and they receive, with gratitude, any that are given to them. There are so few persons employed in making known the Gospel in China, that we cannot follow the Tracts, or ascertain their effects; but the good resulting from them is morally certain. I have distributed many Tracts: some of them have travelled to a great distance: one of them was brought back to me to look at, as a very curious book; and I found that it had been marked all through, by some one who appeared to have read it with attention. Let me relate another fact: a man at Malacca, whose mind was enlightened by the perusal of a Tract published by Dr. Milne, told me, that he could not understand what he had read respecting Transubstantiation, in a Treatise published by a Roman Catholic missionary, but that he COULD understand the Tracts which Dr. Milne had published. Milne's Village Sermons, in Chinese, have been extensively circulated; perhaps nearly as much so as Burder's Village Sermons here. [Dr. Morrison.]

STATE AND PROSPECTS OF WEST INDIA MISSIONS.

As considerable anxiety has prevailed relative to the West India Missions, I shall be excused for saying a few words respecting them. I have great pleasure in observing, that the general state of the Mission Cause in the West Indies was never more prosperous than at the present time—that it never received sanction from so many planters—and that it never derived so much help from the public, whether connected or unconnected with the West Indies. Indeed, so truly sensible are many Proprietors, of the singleness of heart, and the honest sincerity of purpose, by which we are actuated, in sending forth men to preach the Gospel of Christ to their benighted slaves, that they have come forward to assist in our undertaking. I have, this morning, received a letter from a West India Proprietor, inclosing a donation of £50; which, the writer said, was in consideration of the extensive benefit which he had received from the labours of the Society, by their having taught the slaves on his estates the Christian Religion. I think it proper to state, that, so far as relates to His Majesty's Government at home, every protection may be expected.

The Meeting are aware, that, without any sort of provocation, the Mission Chapel and Dwelling House at Barbadoes have been destroyed: and that the Missionary, a most excellent man, has been obliged to flee from that island: but he has been received with affection in a neighbouring colony, the Island of St. Vincent; and we have the best answer to all that has been said against him,

in what has been lately done there—a sum of upwards of £600 currency having been recently subscribed by the principal gentlemen of that island, towards the erection of a Wesleyan Chapel. This is the best answer that could be given to the accusations brought against the Missions in Barbadoes. No other Colony has followed their example: and we ought carefully to distinguish between the outrageous colonists of one island, and the conduct of other West India islands.

With regard to the unhappy affair at Demerara, our Society has there suffered considerably, in the slaves being restrained from attending Public Worship during the existence of Martial Law: but as the Wesleyan Society were not the immediate and chief sufferers, probably I ought not to enter particularly into that affair. Common justice, however, requires me to say thus much, that, greatly as I lament the improper conduct of certain slaves, who, instead of waiting for the improvement of their condition contemplated by His Majesty's Government at home, took the law into their own hands—since Christianity ever taught subordination, and discountenanced violence; yet this never could justify the conduct of the local Government of Demerara toward the late Mr. Smith. I have read the trial with deep attention; and do not hesitate to declare my own opinion, and that of several legal friends altogether unconnected with any Missionary Society, that a more unjust and illegal proceeding never met with the sanction of any Government whatever. It is now generally admitted that Mr. Smith was entirely innocent, with regard to the revolt of the Negroes: and the seizure of his private papers, written for his own use, and with no view of meeting the public eye, and which, after all, did not criminate him, but showed him to be a pious and respectable character, was a most unjust and unwarrantable proceeding. I mention this, feeling, as I do, great respect for the Society with which Mr. Smith was connected; a Society, which, I am sure, will never encourage revolt, or violence, or disaffection.

[*Jos. Butterworth, Esq. M. P. at the Wesleyan Ann.*

There is but one other topic on which I shall speak—the sending out of Bishops to the West Indies. I can very well understand, that a new arrangement of that sort might create a certain degree of alarm; lest new men, invested with authority, might interfere with the labours of your Missionaries. I have felt it my duty to consult, so far as I could, special authority on the subject; and my best hopes are completely realized. Their is nothing in their orders or instructions, which would not be completely approved by you; and that being so, there is not a person present here, who will not feel that considerable advantage must arise to the general cause of Christianity from those arrangements. The truth is, the State did not do its duty before to the West Indian

church: for what is any church without a head? We cannot doubt but that great benefit must result, eventually, to the lower classes, from a higher tone of morals being introduced into that country, among the superior classes. The Clergy, also, must be much benefitted by the presence of superiors; and the society in which these Dignitaries must mix, so far as they can mix in it, will be thereby greatly divested of its licentiousness, and assume a more moral tone; and thus the cause of religion in general is likely to be much benefitted.

[*Sir G. H. Rose—at the Wesleyan Anniv.*

My Lord, I believe your Lordship, as well as myself, had lately the satisfaction of hearing it stated, in one of the Houses of Parliament, when the Ecclesiastical Establishment for the West Indies was under consideration, and certainly in a very striking and impressive manner, that, among the advantages which would be likely to result from the measure, one would be, that the inhabitants of those islands would then witness, what with us is so delightful a spectacle, the high and low meeting before their Maker, in common acts of homage and service—that, in that temple, in which the Slave-master and the Slave would equally be called upon to assemble, there, even the immense distinctions which separate them would disappear; and in that place, at least, they would forget those almost insuperable obstacles to advancement and civilization, which custom, and I must call it barbarous custom, has imposed upon them.

My Lord, such cannot fail to be the effect produced upon our minds, by seeing different ranks of men, thus assembled together, striving, with common hearts and common views, to attain that highest and noblest elevation to which human minds can be raised—the desire and pursuit of all that is included and comprised in being an inheritor of the kingdom of God.

[*Lord Calthorpe—at the Pr. Bk. & Hom. Soc. Ann.*

When we cast our eyes over that important part of the British Empire, the West India Settlements, we cannot but be forcibly struck at the great deficiency and inferior administration in the conduct there of our Ecclesiastical Affairs; the effect of which has not been more manifest in any thing, than in the long continuation of Slavery. From the application of an immediate superintendency and guidance to the whole course of Clerical Concerns in those islands, we may justly expect great improvement in the discipline and great increase in the zeal of the Ministers of our Communion in those countries.

What, indeed, could be expected from the course which has been hitherto pursued? Could the most vigilant eye, or the most active arm, be expected to produce any great effect, while its in-

fluence must be exerted across the Atlantic Ocean? The necessity of relying upon Reports, perhaps indistinct and vague, and thus of acting often upon doubtful authority, exposed, too frequently, the Church Establishments in those countries to a paralyzing effect of pernicious examples: but now we may hope, that all which wise counsels and true piety, in immediate contact with the people concerned, can produce, will be produced; and that the day is approaching, gradually, but certainly, when our West India Settlements will present a rival to the best conducted and most spiritual Dioceses in our native country. Then, we may be assured, the Slave Population will not be accounted the subjects of conversion, merely from a submission to outward ordinances; but will be regarded as a truly interesting part of the flock committed to the Pastor's charge—to be drawn carefully and zealously into the fold—to be nourished and fed there for ever! Then will the Pastor unite his effort with the pious Missionary, and both will labour for the salvation of EIGHT HUNDRED THOUSAND immortal souls! The "Voice from Jamaica" will then no longer echo back to our shores—"All your efforts to convince and convert the Negroes are unavailing!" Such a "Voice" will be no more heard; but will be changed to, "*Come over and help us!*" The name of WILBERFORCE will then be hailed in immortal applause! The influence of the various virtues of Christianity on each individual will then be the standard and test of the Clerical Character!

Such, I trust, will be the benefits, which will arise from the Episcopal Establishment, to the Ministers of the Gospel in the West India Islands.

But we may anticipate, I trust, an influence still more extended; and shall see these Colonies gradually rising in their views respecting their Slaves, and a new degree of Christian Feeling springing up, under the grace of God, in every soul, thus cultured. No longer shall we then hear of Proprietors being solicited, to permit others to afford moral and religious instruction to their poor black labourers: but they will themselves come forward, entreating and urging that this instruction may be given—offering their own zealous co-operation—and engaging heartily in every work, which their beloved and respected Ministers shall commend to their enlightened judgments and to their best affections. Then will each one labour to discharge that obligation under which he lies, of causing his Christian Light to shine before those by whom he is surrounded. The lever is at length, we trust, about to be so applied, that if it please God to bless the labour, it will raise the whole mass of the West India Population to a far different and more exalted sphere of action.

[*Bp. of Lichfield and Cov.—at the Ch. Miss. Anniv.*]

INCREASING PROSPECTS IN REFERENCE TO THE CONVERSION
OF THE JEWS.

It is not my province to inquire, whether or not, by the agency of this Society, it may please Almighty God to complete the restoration and recovery of his Ancient People; but I feel convinced, that, by labouring disinterestedly and assiduously to promote their spiritual welfare, we are in this, even more than in any other department of Christian Charity, bringing down a blessing upon ourselves.

It seems to me that there are indications, not to be mistaken, in the aspect of these times, that the period spoken of in Scripture cannot be far distant, when that extraordinary nation shall *return and seek the Lord their God, and David their King; and fear the Lord and his goodness in the latter days.*

I behold your Society enlarging its basis, and diffusing wider its benefits; and I discern among the Jews, symptoms of awakened feeling, and especially on the continent of Europe, that give me hopes, that they will not long continue as a nation dead to God, and to His Son, their true and only Messiah. I was particularly struck by the reception which your Missionary, Mr. Wolff, has met in Palestine: nor can I avoid expressing my surprise and pleasure at the singular fact, that the first Missionaries to the Holy Land should be sent thither by the American Board of Missions; and that Ministers of every Church should have met on that sacred soil, and within the very walls of Jerusalem, uniting in this common cause of Christ's people. I congratulate my venerable friend near me (Bishop CHASE, from Ohio, North America) at this reciprocity of blessings—that the OCCIDENTAL Sun of truth is now diffusing his beams over those regions of the EAST, from whence, centuries since, the first rays of divine light shone forth, while we were lying in the *darkness of the shadow of death.* That love of the land of their forefathers, which is a peculiar feature of the Jewish character, will, I think, give weight and efficacy to a Mission in the very centre of their affections; nor can I conceive any human plan more likely to conciliate their prejudices. To this, and to the establishment of a Mission College on Mount Lebanon, I look forward as the source of permanent blessing to the Christian, as well as to the Jewish World. [Lord Bexley.]

In the commencement of any great and important undertaking, I have observed, that the universal removal of obstacles is of more consequence than individual instances of complete success. This seems exemplified remarkably in the cause now before us; and the Report has noticed this clearing away of hindrances, as being far beyond the expectation of our most sanguine friends.

Many and various are the obstacles to our progress. We have

to war with the aversion of the human heart to the truth of the Gospel—with the indifference, the ignorance, and the vices of the Jewish People. These we have assailed with the weapons of God's appointment: we have combatted ignorance, by the knowledge which the Holy Scriptures set before Jew and Gentile: and we have clothed the doctrines and precepts of that Blessed Volume, in the attractive garb of the dialect and language to which the Jews, beyond all others, are nationally attached. It is through this that we expect the veil to be removed from their hearts; and that the dawn of heavenly light will illuminate, not merely as now, the mountain tops, but the deepest valleys and recesses of their national ignorance. This Word they have received with eagerness and gratitude: they peruse it: they meditate on its precious contents; and we already behold the barrier giving way, which had confined the energies of their understanding, and kept them in the thick gloom of superstition.

They have been a nation marked out for ages hitherto, by their indifference to all religion. **APATHY** and **INFIDELITY** were, almost proverbially, their characteristics. **MAMMON**, alas! was their idol, and the God whom they worshipped. But now, mark the delightful change! Observe them in crowds pressing upon our Missionaries—crying out for our holy books—in every country where they dwell, as if with one consent, rushing to the fountains of living waters, and drinking deep from the streams of heavenly wisdom. Surely the *dry bones in the Valley of Vision* have begun to move—surely there is stretched forth over the stagnation of their moral and intellectual nature, the vital and purifying arm of Jehovah: they feel that they are in error, and that their error is fatal; and they seek to their God that they may be enlightened and saved.

PREJUDICE, too, and especially among their higher classes, was heretofore a formidable obstacle: the Gospel was not only hated, but despised: the spirit which influenced their forefathers to crucify *the Lord of glory*, still prevailed: the very name of the Blessed Redeemer was repeated with scorn, and blasphemed. Contrast the happy aspect of that people now. We hear testimonies from every quarter of the abatement of that dislike—the almost total removal of that hostility to Christian Truth. The reception of Mr. Wolff by the Jewish Rabbies at Cairo, and at Jerusalem particularly, is a most delightful evidence that the spirit of love is displacing the evil spirit, and that the preachers of *the Lamb* may go unhurt among those once-ravaging *wolves*. In this altered feeling, I call on you to trace the hand of our God; and to render Him the thanks, to whom alone thanks are due.

If ignorance, and apathy, and prejudice, be thus subsiding, if we see the symptoms and prognostics of their total dissolution

and decay, have we not great cause of thanks to that Holy Spirit whose influence is thus exerted? It is our time of seed; and even already the ripening fruit invites us, and the rich harvest seems waving in its golden beauty. There is every where a general subjection of the soil to the plough: the fallow-ground is broken up; an earnest is graciously afforded of the plenteous ingathering, by Him who hath already given *the former*, and will not withhold *the latter rain*. Assuredly *we shall reap, if we faint not*; and oh! what a harvest! read the prophetic announcement of the glories of the latter days, which shall, to their fullest extent, be accomplished: read, too, the Eleventh Chapter of the Epistle to the Romans, which, I might almost say, is addressed to this Society. Are we not there told, that *if the fall of the Jews was the riches of the Gentiles, what shall their recovery be but life from the dead!* [Bp. of Lichfield and Cov.

The number of Jews in Great Britain is small, and their rank and privilege of little estimation: but, in Germany and Poland, under the Russian, the Austrian, and the Prussian Dominion, they form a numerous and weighty class of the population; engaged extensively in the commercial traffic of these vast countries; and important by their wealth, as well as, in many instances, their superior intelligence.

There are some points in the present situation of the Continent, which have forcibly struck me, as indicating the interference of Providence for wise and gracious purposes. The changes, which took place in the various European States during the sway of Bonaparte, have singularly altered the relative situation of the governors and their subjects. Roman Catholic Districts have been put under Protestant Rule, and Protestant under Roman Catholic Princes. This has had the effect of opening a door to the Christian Efforts of our Bible and Missionary Societies; and the vast bodies of Jews, who were previously under Catholic Domination and quite inaccessible to these Christian Efforts, have, by the revolutions and divisions of States, been brought chiefly under the great Protestant power of Prussia, within whose territories and under whose tolerant sway we can now have free access to them. This is particularly the case in the Duchy of Posen; where, formerly, a sturdy Legate of the Pope would have met us with anathemas and interdicts.

In Russia, where the established religion is that of the Greek Church, I need hardly remind you, that we owe to its illustrious Emperor, a man of ardent piety and true love to Christ, that paternal protection to our Missionaries, and freedom of intercourse and access to his Jewish subjects, which, aided by his personal efforts, opens to us the brightest prospects of good to that heretofore despised people. Our Missionaries are authorized by him to

claim the assistance of the constituted authorities, who are enjoined by his mandate to render it; and, under his fostering care, we behold the nucleus of a Protestant Church established in Warsaw, where our excellent Missionary M'Caul is stationed.

In Prussia, the mass of the population are Jews; and I can speak from personal acquaintance with its illustrious King, that he is a zealous and steady friend to every good work. He has laboured to compose the jarring differences of his Protestant Subjects; and has taken an active part in causing to be compiled a Liturgy, which may unite the Lutheran and Calvinistic Churches; in which no objectionable doctrine is introduced, nor any essential of faith is omitted. Upon an intimation which I had the honour to suggest, he cordially acceded to the formation of a Society in Berlin for his Jewish Subjects, to which he gave his own royal patronage; and the President of which is his Prime Minister, and confidential friend. It is supported also by the Crown Prince; and a peculiar fund has been allotted by his Prussian Majesty for Missions to the Jews: nay more, the most distinguished scholar in the University of Berlin is selected to be the Missionary to that people.

In Saxony, also, we have a Society, of which the Prime Minister of that State is President; and we find the illustrious Prince Galitzin associated with his Excellency Count Papoff (who was with us in London at our last Anniversary) in a similar Society in Russia, and with equal zeal and ardour in our cause.

[*Sir G. H. Rose.*

GRANDEUR OF CHARACTER IN THE TRUE MISSIONARY.

Let me not be supposed to imply, that it is merely or exclusively to our energetic and successful Labourers that the rewards and privileges and consolations of our religion are to be extended; or that it is in their case only, that the best graces of that religion are called into action. There is a patience, unobserved, and secret from the world—there is a self-denial, in the midst of poverty and depression—which, in the eye of that religion, is as conspicuous as the most splendid services.

There is something, it cannot be denied, peculiarly attractive and admirable in the character of zealous and devoted Missionaries—in their separation from the common objects of human desire—in their decided preference to these, of even difficulties and dangers in the cause of Christ—in their systematic abstraction from the practices and pleasures of mankind—in that love of Christ, which tears asunder the dearest charities and sympathies

of our nature : there is something in this, and in the concentration of all the powers of the heart to one purpose, which must strike every pious and well-disciplined mind with admiration. And when we add to this, the real object of these efforts—and there is no object which we are so apt to forget—but look at the object of the Christian Missionary, as contrasted with that of the heroes and conquerors of this world—look at the standard under which the Missionary marches, and look at the standards of the followers of earthly ambition and of worldly power : their mottos and their standards are indicative of universal conquest, and their trophies are the spoils of conquered nations : but look at the standard of the Missionary—the Cross of the Saviour whom he follows—and there you see, at once, the motive and the object, the principle and the example, the suffering and the triumph ! Here you may see unravelled, in a moment, all that was paradoxical before. Here you see how a man can be the meekest, and yet the most resolute man in the world. Here you may see how he, who is in temper mild and manners winning, is yet in conduct firm and even inexorable. Here you may see why he, who pants only for death, should yet rejoice to submit to a long life of privation, and sorrow, and suffering.

My Lord, is this an imaginary picture ? Can we not appeal to recent experience, in proof that the picture is, in fact, too faintly drawn ? Need I mention to you the name of MARTYN ? Need I say that it is a question, whether, in all history, there is a spectacle more sublime and more deeply touching, than the spectacle of Martyn, unaided and alone, passing month after month in the Capital of Mahomedan Persia, and there exhausting his health and strength in proclaiming that Name which he had found dearer to him than his life ?

Or, if a spectacle still more touching can be exhibited, it is the same individual, sinking, under excessive anguish and suffering, into that disease which terminated his mortal existence, and laying his head upon the grave which received him. But Martyn has left inscribed in that solitude—that there he had found a Friend, a Benefactor, and a Comforter !

But, My Lord, as I have touched on this recent instance, let me recall to your remembrance one of an older date—one, of the first of Missionaries. Let me speak of him, who said, with something like contempt, *Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.* And let me ask you, What were those light and momentary afflictions ? They ran through a course of thirty years, spent in labours more abundant, in stripes above measure, in prisons frequent, in deaths oft, in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen !

But we have heard to-day, that the same spirit is still alive. We have been told, very eloquently and pathetically, of the West-African Missionaries ; and while my friend was speaking, another near me alluded to an expression used by a distinguished character respecting the French Armies sent against St. Domingo—that they were marching to their graves. Let us not, however, be alarmed at those words ; nor let them damp the courage of any future Missionary. They may be marching to an early grave : but we cannot stop there—they are marching to an early immortality !

[Rt. Hon. C. Grant, M. P.—at the Ch. Miss. Anniv.

Seaman's Magazine.



"The abundance of the sea shall be converted unto thee."

IMPORTANCE OF PRAYER.

THE following striking anecdote is recorded in the Diary kept at Freidensberg, a settlement of the Moravians in St. Croix, a Danish West India Island.

"In March, 1819, Mr. Bell, a captain of a ship from Philadelphia, who is a religious man, living some time in this Island, paid us several visits. One day, he brought with him another captain from Baltimore, of the name of Boyle. Having for some time conversed on religious subjects, the latter enquired whether any of our family were on board an English vessel, with only six guns and twenty-two men, which in the year 1814, was attacked by a North American privateer, of fourteen guns, and one hundred and twenty men, on her voyage to St. Thomas; and which, after a most desperate conflict, beat off the enemy. He added, that he supposed very fervent prayer had been offered up on board that vessel. Sister Ramoch answered, that she was on board the English vessel, and could assure him that there was. 'That I believe, (replied the captain,) for I felt the effects of your prayers.' He then informed us that he was the captain who commanded the privateer. 'According to my wild way of thinking at that time, I was determined to strain every nerve to get possession of the British vessel, or sink her; but she was protected by a higher power, against which all my exertions proved vain.' This disappointment and defeat astonished him; but when he afterwards heard, that Missionaries were on board the English vessel, it struck him, that their fervent prayers to God had brought them protection and safety. This led him to a further thought about these things; and at length, by God's mercy, to a total change of mind. On his making this statement, we joined him in thanking the Lord, for his goodness. From this authentic fact, we learn that under all circumstances, however bad and hopeless, it is the Christian's duty to pray and not faint; to exercise faith and hope in that Almighty Jehovah, whose ear is never heavy that he cannot hear, nor his hand shortened, that he cannot save. 'For there is no restraint to the Lord, to save by many, or by few.' 1 Sam. 14. 6.

While then the Christian can joyfully say, 'is any thing too hard for the Lord?' let him hold fast his confidence in his God. When the pious Moravian missionaries saw a ship, so superior in force, coming against their poor little vessel, they did not cast away their anchor of hope in the promises of God: they did not sit down in despair, when it was the very time for their 'God who doeth wonders,' to make his power to be known: but they called to mind his wonders of old time, and exercised that faith, which has given them such wonderful success in the preaching of the Gospel of his Son. That faith in God, which had called forth his power to the subduing of kingdoms, stirred up these righteous men to effectual, fervent prayer; and their spiritual weapons were too mighty for the carnal weapons of their powerful and determined enemies. They had but one refuge to flee unto; but that refuge was the mighty God of Jacob, the God to whom salvation belongeth; and because they trusted in his power, he caused them to rejoice in his mercy. Well might they exclaim one to the other, as they saw their enemies retreating with shame and confusion from contending any longer with their little vessel, 'O sing unto the Lord a new song, for he hath done marvellous things; his right hand, and his holy arm hath gotten him the victory.' " R.

LETTER FROM A SEAMAN.

We are indebted to a friend for the copy of a letter from a seaman, into whose hands he had formerly put a number of religious tracts and other small books, dated Gibraltar Bay, July 7, 1824. After expressing his gratitude for those, to him valuable presents, the writer adds:—"But the best part, I hope, is yet to come. *Although a sailor*, I put my sole dependance on my God. I endeavour to act uprightly—as nearly as human nature will permit. While lying here discharging, my nearest neighbour has often been the *brig Packet*, of Providence, the commander of which, Mr. T——, and the supercargo, Mr. L——, are both pious men. Since March last, they have generally had the *BETHEL FLAG* and divine service on board, on the Sabbath; when otherwise, it has been hoisted on board English vessels, viz. *Young Harriot* of London, and *Iris* of Jersey. I am much gratified to observe the effect which such meetings produce on the morals of seamen who attend them; and still more, to think how much good they may do, when masters shall learn to set an example of attendance to their crews.

"Last Sabbath, I went to the Missionary chapel, with my friend T——. We had an interesting service, in which the goodness of God was ably displayed by the Rev. Mr. Crocombe. A large

proportion of the congregation were *soldiers*, who attended with the greatest solemnity." The writer goes on to describe a visit which he made at Mr. Croscombe's, in company with Mr. T—, and also to His Majesty's Dock, where, he says, he was received by the Dock master, with all the candour of a British seamen, and all the affection of a sincere friend. He adds, "When I consider the advantages of gospel light, and how easily, with judicious management, it may be extended to the seamen and soldiers of the bravest and most noble nations on earth, I sincerely rejoice in the efforts made for this object, and am willing to contribute my humble mite towards its attainment."—*Boston Telegraph*.

THAMES RIVERMEN SOCIETY.

A Society has been established in London, for the benefit of the men employed on the river Thames. The first Anniversary was held in December last. The Anniversary Sermons were preached by the Rev. William Gurney, A. M. Rector of St. Clement's Danes, at St. Swithin's Church, Cannon Street: and by the Rev. G. C. Smith, of Penzance, at Sion Chapel, White Chapel.

The Public Meeting took place on Wednesday Evening, the 10th of December, at the City of London Tavern. The great room was nearly filled at an early hour, by a most respectable assembly; and on the platform were several Ministers, with a large company of Ladies and Gentlemen, friends to the Institution.

The President of the Society, Mr. Alderman Thompson being absent, Mr. Alderman Key was called to preside.

Mr. Charles Lucey read the report as follows.

The various classes of the *Thames Rivermen*, comprising Watermen, Lightermen, Bargemen, Fishermen, and others, who obtain their living on the River, from its rise to its termination; among whom this Society aims to promote Religion and Morality, are estimated at 20,000 persons: and reckoning their Families at but two to each Male, it will give a population of 60,000 Souls inhabiting the banks of and living upon the Thames. It cannot be necessary to prove to this Assembly their generally immoral and destitute condition; it is unhappily well known by the inhabitants of this Metropolis. To a contempt for the word and authority of God, many among them join gross ignorance and the most awful profanity; and from their peculiar occupations they remain a distinct body, not having any Institution but this that endeavours to promote their best interests.

Your Committee in order to accomplish, with the Divine Blessing, the designs of the Society, have employed the following as

their principal means. The distribution of Bibles and Religious Tracts; established stations for Religious Meetings upon the Banks of the Thames expressly for Rivermen; taking notice of any particular occurrence or remarkable death among them, and improving it by a Sermon on the occasion; visiting and imparting relief when any were in peculiar distress. Your Committee having stated generally the designs of the Society, and the more prominent measures that have been adopted to carry them into effect, will now proceed to state more particularly their operations since its formation; first offering to Almighty God their unfeigned tribute of gratitude in not having permitted them to labour in vain; who has evidently blessed their endeavours to advance his glory among those to whom their efforts have been directed.

Immediately after this Institution was established, the Thames Rivermen were visited with a heavy calamity, in an unusually severe winter; which deprived them of their only means of support, and reduced them to great distress by the Thames being frozen over. The attention of the Committee was immediately drawn to the alleviation of their temporal sufferings; and to the happy result of their endeavours on this occasion, they attribute in a great degree the spiritual good that has been accomplished. The charity of the public was solicited on behalf of the Watermen, and the sum of £359 11s. 6d. received for their special relief. Considerably more than 1,000 families were succoured during the inclemency of the weather with food, clothing, and fuel, and many more applications could not be attended to for want of the necessary funds. It was very painful to witness the numerous scenes of distress that were thus discovered amongst these poor men; most of them have large families, and the nature of their employment renders their maintenance precarious at all times. Some were found whose children had been lying in bed for days, not having clothing to put on: others were sick, and had parted with all their property to obtain the necessaries of life—to these, the visits and relief from the Society were as life from the dead. The boats of several that had been damaged by the ice were also repaired, who would otherwise have been unable to resume their occupation when the weather became favourable. Your Committee cannot refrain from expressing their gratitude to the worthy President of the Society, by whose influence the success of this measure was greatly promoted. Besides a liberal donation from himself, he presented £52 10s. from the West India Dock Company, £20 from His Grace the Archbishop of Canterbury, and several other subscriptions.

Your Committee beg to refer to the religious advantages derived from this temporal relief. It has disarmed many of the Rivermen of their prejudices against the Society; and brought several under the preaching of

the Gospel that had not been to a Church for many years, but who now regularly attend the stations opened by the Society for Divine Worship, and in whose character a decided moral change has taken place.

Your Committee being desirous of ascertaining the number of those destitute of the scriptures, and, by a personal distribution of Religious Tracts, obtain information as to their moral character, appointed a deputy to visit a part of the River for these important purposes. The report of their reception by the Watermen, Bargemen, and Fishermen, is very interesting.—The deputation called at the various plying places, and went on board the barges lying between Putney and Blackwall, distributing tracts: and of about 3000 persons they met with, 400, or about one eighth, were without Bibles or Testaments. Large as this number is, the Committee have reason to believe that it is but a small proportion of those actually without the Word of God. Your Committee will add a few extracts from the journal of the deputation: and they hope the promulgation of these facts will incline those who have doubted the utility of this institution to become its supporters, in order that its sphere of usefulness may be extended, and blessings scattered in rich abundance through its instrumentality. “In taking a retrospective view of our river mission, we feel that we have cause for gratitude to God in having been appointed to this pleasing service. The civility with which we were generally received, and the attention paid to our errand; the eagerness to obtain the tracts, and the general expressions of thankfulness for what the Society had done, and were endeavouring to do for them; were so unexpected by us, that we feel more than ever desirous to abound in every good word and work among our brethren on the Thames. We met with but three Rivermen who refused the tracts. In one place, where the objects of the Society had not been made known, we were told that *no one cared for the souls of Watermen*, Sailors only were taken notice of. At *Lambeth*, several said they never went to church before last winter, when the Society opened a Chapel purposely for Rivermen at that place; and one expressed gratitude to God that ever he attended there. In some instances they lamented the loss of their Bibles by shipwreck at sea. It was gratifying to observe them sit down in the plying places, and read with evident pleasure the tracts we gave them. Many Bargemen cannot read; but having some with them, they promised the children should read the tracts to them: very few have Bibles, or any religious book on board. Their manner of life is similar to a Sailor’s; seldom out of their barges, except to the public house, and habituated to blasphemy and drunkenness. Enquiring on board a barge in which were five men and a boy if they wished a Bible, they said they should like one much, and though they could not read themselves, the boy should read it to them, as they often did not know what to do with their time. They thought it an honour to have the tracts, and promised to paste the broad sheets we gave them in their cabin. We asked some if ever they attended a place of worship on the Sabbath—they replied they were generally at work, and had no time. A Bargeman said he was once invited to hear a man preach, and he declared he never heard any thing so good in *all his born days before*. We put several tracts through holes into the cabins of barges, that the men might be surprised when they came on board by a visit from these little messengers of mercy: and some days

after we had finished our survey, we were pleased to observe Bargemen reading the tracts we had left with them.

At one of the stairs we asked a Waterman if he was desirous of a Bible: he said no; if he had one he would not read it—he was a *Free-thinker*. Hearing our conversation, many other Watermen came round us, and we endeavoured to remove his prejudices against the ministers of religion, whom he said were impostors. We mentioned that as a Waterman he was liable every day to death—but admitting *he* was right in his opinion that there was no day of Judgment, we should be no losers by *our* Faith; but if the error lay with him, what an immense loss would his infidelity occasion him! He then received a tract and left us. Several other very interesting particulars might be related: we found a general desire, and with some an eagerness to possess the precious treasure of the Scriptures. Of about 3000 persons visited, we ascertained that 400 were without them. We trust that “the bread, thus cast upon the waters, will be seen after many days.”

The Society opened last winter five stations on the banks of the Thames for Religious Meetings among Watermen, Bargemen, and other Rivermen; and to these they attached a small library of books for their instruction, to be read at home with their families. From the encouraging numbers that attend at Horselydown and Lambeth; and from the evident benefit that has resulted from these services, the Society is desirous to open others in different parts on the banks of the river. They are persuaded these men will attend a place of worship exclusively their own, and managed by those of their own profession, when they cannot be prevailed upon to mingle with strangers. The libraries that are established it is hoped will prove a blessing to the Rivermen: care has been taken in the selection that they may be led to the Scriptures as the standard of truth; and judge for themselves whether what they hear or read is agreeable to that or not. As a source of rational entertainment your Committee trust it will also prove beneficial, by keeping them at home with their families in the evening, and thereby prevent much domestic misery.

As the preaching of the Gospel is the grand means of Salvation, your Committee have used various endeavours to bring them under its sound, leaving the event in the hands of Him who alone can make it effectual. They have held Prayer Meetings, and preached on board the West Country Barges, which are navigated by men who are generally most awfully addicted to blasphemy and drunkenness, joined to the grossest ignorance. The state of these poor men requires the most active and zealous exertions, to raise them from the depths of depravity into which they have unhappily fallen. One of the most efficient plans to bring these men under the sound of the Gospel, has been the laying hold of any particular death, and inviting them to hear a sermon on the occasion. The friends of the institution have been gratified to see the large number that have been collected together under these peculiar circumstances: on two recent opportunities the places were crowded to the doors, and although curiosity to know what would be said of their departed companion may have been with many the inducement, yet your Committee have reason to believe that these solemn services have not been permitted to pass away without a blessing to some. And here

your Committee would remark, as a stimulus to exertion, upon the numerous casualties that have lately occurred among this body of men. The boat hook of one slips, he is precipitated into the water, and drowned; another from intoxication falls overboard, takes cold, and dies of a fever; a third is crushed to death between two lighters; one fireman falls from his engine, and another has a piece of burning wood fall on him, and both die. A young Waterman fell from a building by the waterside upon iron spikes, which entered his body, and killed him; besides many are constantly sick at their habitations. These awful providences, calculated to alarm the most careless among them, would, but for the interference of this Society, pass away without much observation.

Your Committee have had much encouragement to persevere in the visitation and relief of the sick, and of those widows who have been left with large families in destitute circumstances. One waterman who died lately, after an illness of six months, left a pleasing testimony that the Society has not laboured in vain. It appears that from a sermon he heard at the Chapel in Horsely-down, he was led to search the Scriptures; and, by the grace of God, found Him who is the substance of them all—Jesus Christ—on Him alone he relied for Salvation, and departed an instance that God is rich in mercy unto all that call upon him. His widow, who is left destitute with six children, was relieved by the Society. Others they have been called to visit, whose death-bed has been attended with all the horrors of despair, and a certain fearful looking-for of judgment to come. In one week, four watermen died: and such peculiar circumstances attended their death, that your Committee have been preparing a narrative of the events to be distributed in the form of a Tract, which it is hoped may be made a blessing to many among them. The other benevolent designs of this Institution towards bettering the condition of Watermen in particular have not been forgotten by your Committee, but opportunities have not yet been afforded to carry them into effect. They have commenced a fund to be appropriated to the erection of *Alms Houses* for aged Watermen of good character, for whom no provision of this kind exists. They have to report a donation of £5 from a lady, for this particular object. Your Committee hope that Providence will incline those who have the ability to assist this charitable design, that it may be eventually accomplished. The profession is undoubtedly one of the most ancient in the kingdom: ferrymen on the Thames must have been employed when our countrymen were in a state of comparative barbarism; and yet, whilst other trades of a much more recent date have their charities of *this* and of other descriptions, none exists for Watermen and Lightermen.

The venerable Rev. Rowland Hill addressed the Society. We make the following selections from his remarks:

I should have been glad if some better advocate had been se-

lected to begin the work, but such as I have I am very happy to give unto you. I am thankful, and we ought to be thankful, that we live in a very delightful day, in which people are exerting themselves in different lines, to do all the good they can; and the only way to do good to people's bodies, is to do good to their souls; for while passion, and appetite, and dissipation, prevail, this immorality must have a bad influence on the minds of men at large: indeed it is so, but I must remember I am not now preaching; but however, one way to make people happy is to make them holy. With respect to these poor Watermen and Barge-men, I don't say they have no place to go to, but there are no places where they are very likely to attend; for we are apt to look at them with distance and reserve, and they think they are some strange beings in coming to our places of public worship; and therefore it is necessary, as was the case with Sailors, to meet them on their own ground, if we may call ground and water the same thing. It was wisely done to build a Chapel for Sailors on the water; and I had a letter from a gentleman at Altona, near Hamburg, the other day, where they have a ship for the same purpose, and they are spreading universally, and universally may they spread! but this does not comprehend the poor Rivermen; they have no where to go. I wish our places of public worship were better calculated for the poor of this description, that they might come and go without being so much observed; but there are but few of them now that will come in, and consequently you know they cannot go out; but it is sad to see how many of them there are neglecting their own good. We have in the present day a great number of poor people's children taught to read, by means of Sunday Schools, and other public Institutions of this sort; and it is very necessary for the amelioration of the condition of mankind, to give them an opportunity of consulting the good things that good men wrote in former times, and above all to give them the Bible. It is absolutely necessary that they should be instructed, but where shall we get instructors?—Why there are plain men that can speak good things to plain men, and in a more profitable way than others can; we don't want a great deal of sense to be honest, sober, and chaste: and a very plain man, with plain abilities and religion in his heart, can tell a good tale to these poor people in a very profitable way. It is no very difficult thing for a man who knows what repentance means, and who has been led himself to seek for salvation through Jesus Christ, to tell the same things to others. We have found a great number of young persons who could do good in this way, and preach to children better than regular Ministers can do: and I am satisfied that these good plain persons may be exceedingly profitable preachers to these plain Watermen and Barge-men, and that much good may be the result.